

THE
THANKFVLL
SAMARITANE.

In a Sermon at S. PETERS in EXE-
TER, the sixth of AVGVST,
Anno 1617.

*Being the day of the deliuerance of that
Citie from the Rebels, in the dayes of
King EDWARD the Sixth.*

At which time the Assises was also there holden.

By IOHN COMYNS Master of Arts of EXE-
TER Colledge in OXFORD, and Minister of
GODS Word at CREDITON in
DEVON.

I. THESS. 5. 18.

*In all things giue thanks, for this is the will of God
in Christ Iesus concerning you.*

LONDON
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1617.





TO THE RIGHT
WORSHIPFULL MASTER
IOHN SHEERE MAJOR

of the Citie of EXETER, I. C. wisheth

the felicitie of both Worlds : Grace in

this life , and glorie in

the next.

S I R,



Here present vnto your view, what
was first meditated by your appoint-
ment: it had neuer beene penned but
for you, and therefore it doth of
right appertayne vnto you. I confesse
that at the time of the deliuerie hereof, the weake-
nesse of my memorie was such as neuer before I had
experience of in a Pulpit, by reason whereof I o-
uer-slipped many things. And that was one speciall
motiue that made me the more willing to commit
it to the Presse, that what was purposed and pen-
ned to be preached, but through debilitie of memo-
rie was not vttered with the mouth, and there-
fore could not be heard with the eare, might yet at
length be seene with the eye. If this poore labour

The Epistle Dedicatorie.

*of mine shall finde entertaynement with you, as a
testimonie of my thankefulnesse for your vnder-
ned kindnesse towards me, and of that respectiue
loue and louing respect I beare you: and if it may
be a meanes of the least good vnto any Christian
soule into whose hands it shal come, I haue enough.*

*And thus I commend you to God, beseeching
him to keepe you by his power through
faith vnto saluation; and will
for euer rest*

Yours in all Christian dutie,

I O H N C O M Y N S.



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LUKE 17. 15, 16, 17, 18.

15. *And one of them, when he saw that he was healed, turned backe, and with a loud voice praised God,*
16. *And fell downe on his face at his feete, and gaue him thanks, and he was a Samaritane.*
17. *And Iesus answered and said, Are there not ten cleansed? but where are the nine?*
18. *There are none found that returned to giue God praise, saue this Stranger.*



Hen Satan that old Serpent had stung our first Parents, and in them had poysoned all their posteritie; so that mankinde had receiued such a deepe and desperate wound, as that it passed the skill and power of all the Angels of heauen, and all the Creatures on earth to heale the same: it pleased the great ^a Physicion of the world, to come downe (vsent for by wounded man) from the height of heauen to the earth below, to cure this (otherwise) incurable spirituall sore of the Sons of men: that as they who were bitten with fierie Serpents in the dayes of *Moses*, were preserued aliue by looking vpon that fierie brazen Serpent, which *Moses* made and set ^{Num. 21. 8, 9.} vpon a pole by the commandement of God, so all of those that had a spiritual eye of faith to looke vpon this true brazen Serpent (who was lifted vp, not only on the Crosse, ^{Iohn 3. 14.} but also by the preaching of the Gospel) might not perish, but haue life euerlasting. And during the time of his continuance here on earth, for the healing of mankindes grie-

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uous wound, he wrought also many miraculous cures on them that were diseased with bodily infirmities: he opened the eyes of the blinde, so that they were able to see; and the eares of the deafe, so that they were able to heare: he loosed the strings of the tongues of the dumbe, so that they were able to speake; and strengthened the feete and ancle bones of the lame, so that they were able to walke: he rebuked the feauers, and they left those who were sicke of them; and healed the bloudie issue, whereof the woman could not be made whole, but (as one Euangelist hath added) became *much worse*, though shee had suffered many things of many Physicions, and had spent all that shee had: finally, he cleansed the Lepers, as here in the Storie whence the Text is taken.

Marke 5.26.

Now, as the earthly Physicion must haue his fee when he hath finished his cure; so is there a fee due vnto, and expected of this heauenly Physicion. Doe not thinke that siluer and gold, or any worldly pelfe is the fee which he will be best pleased withall: No, no; its a matter of lesse cost to thee, yet of more acceptance with him: hee lookes to haue thanks for his paines, that is his fee; yet hath he cured many that haue not paid him: here were ten Lepers cleansed, and but *one of them turned backe, and praised God, and gaue him thanks*. And therefore might hee iustly complaine of the detestable ingratitude of the other nine, that hauing wrought on them so great a cure, yet was denied by them so small a fee.

Thankfulnesse
the heauenly
Physicions fee.

In this portion of
Scripture, I consider
these two general
parts, viz.

- | | |
|--|---|
| {
1 The euent of the
miraculous healing
of those Lepers, viz. | 1 The thankfulnessse
of <i>one</i> . |
| | 2 The ingratitude
of <i>nine</i> . |
| {
1 The euent of that
euent, viz. | 1 Christs complaint
of the great in-
gratitude of <i>nine</i> . |
| | 2 Christs approba-
tion of the thank-
fulnessse of <i>one</i> . |

And one of them, &c. What this one thankefull Samaritane,
and

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and the other nine vnthankfull Iewes, were bodily, that are we al spiritually, to wit, infected with the leprosie of sinne: its a disease hereditarie, wherwith we are all possessed euen from our conception and birth. He was a Saint that confessed himselfe to be conceiued and borne a sinner: and (if we will beleue *S. Austine*) he did in that confession take vpon himselfe the person of all mankind: so that all that euer descended from *Adam*, by the ordinarie course of naturall generation, are infected with an in-bred spirituall leprosie as soone as euer they are conceiued in the wombe: and it may truly be said of them all, that they were ouer-spread with the darknesse of sinne, euen while their Mother kept them warme in her wombe, before they came forth to see the light of the world; and were dead in sinne and wickednesse, before euer they drew the breath of life in the world: and that they were no sooner naturally conceiued men, but they were also conceiued spirituall leprous men: and that they receiued life and sinne in one moment, the first from *God* their iust Creator, the other from *Adam* their sinfull Progenitor. The Apostle doth plainly auouch so much, when as he saith, that in *Adam* all haue sinned: How? but by drawing from him guiltinesse of nature, and corruption of nature. First, guiltinesse, because all stand charged with *Adams* disobedience in the first moment of their conception, as if it had beene their owne; that being iustly laid vpon the posteritie, which he that was the common head of them all did commit, or which they committed in him, being originally in his loynes: for as the Author to the Hebrewes saith, that *Leui paid tithes in Abraham, because he was yet in the loynes of his Father, when Melchisedec met him*; euen so the guilt of *Adams* disobedience is made his childrens, that then were in his loynes, and thence proceeded by ordinary generation: and by reason of this guiltinesse they are all lyable to temporall and eternall death, according to the ^a threatning of *God*, and by nature the *children of wrath*, ^a *Gen. 2.17.* according to the ^b saying of the Apostle, and damned before they be borne, according to the speech of an ancient Diuine. Neither doth the off-spring of *Adam* stand charged only

Psal. 51. 5.

*Suscepit David
personam gene-
ris humani,
Aug. in Loc.*

Rom. 5. 12, 16, 19

Heb. 7. 9, 10.

a Gen. 2. 17.

b Ephes. 2. 3.

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only with the guiltinesse of his disobedience, but there is also secondly, corruption deriued vnto them; and that not by example or imitation only (as the Pelagians erroneously maintayned) but by generation & propagation; whereby their whole nature, soule & body, is altogether defiled, and disposed only to euill, not to any thing which is good.

Why the sinne
of nature is
termed Originall.

This in-bred leprosie of originall contagion, breakes forth into a running leprosie of actuall transgression in the children of *Adam*: for its termed by the name of *originall sinne*, not only because it is *ab origine*, euer since the fall of *Adam*: nor only because it is *cum origine*, bred in euery man in the wombe, and brought with him into the world: but also because it is *origo*, the bitter roote of all the accursed fruits, the poysoned fountayne of all the filthy and noysome streames of actuall sinnes. Thus are we all Lepers, and vnlesse we be cleansed, shall for euer be excluded out of the

a Reuel. 21. 27.

heauenly Ierusalem (into ^a which *no vncleane thing shall enter*) & eternally separated from the presence of God, and societie of glorious Angels and blessed Saints, as the Lepers in the time of the Law must dwell alone, and not be admitted into the companie of those that were cleane.

See Leuit. 13.

Christ alone
cleanseth the
spirituall leprosie.

Wil you know then how and by whom you may be made cleane againe, and so escape that most fearefull and sinfull exclusion and separation? Surely, he which healed this *One* spoken of in the Text, together with his *nine* companions, and none but he, is able to cleanse vs: he alone is the Physician, and his blood only is the medicine that can cure our sick, and poysoned, and wounded soules, although there be

See Esay 1. 6, 18

nothing in vs but wounds, and swelling, and sores full of corruption, from the sole of the foot, vnto the head; and though we be dyed with a crimson and skarlet leprosie of sinne; yet being washed by him, we shall be cleane every whit, and be made as white as wooll, yea, whiter then the snow in Sion. The Ceremoniall cleansing of the Lepers in the Law, was a most excellent and liuely representation of this purging of our spirituall vncleanness by Christ, who was the ^b body, the substance, and the truth of all Legall shaddowes and sacrifices whatsoeuer. The Ceremoniall cleansing was on this

John 13. 10.

Psal. 51. 7.

b Col. 2. 17

manner:

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manner: the leprous person must be sprinkled with the blood of a *flaine Sparrow*, wherein a *flaine Sparrow* had been dipped. Now, ^{* *Leuit. 14.*} what else was signified by that blood, but the blood of Christ? What else represented by the *flaine Sparrow*, but the manhood of Christ which was flaine and offered a sacrifice for sin? What else shadowed by the *flaine Sparrow dipped in the blood*, but the Godhead of Christ which could not be flaine? yet being personally vnited and conioyned to the manhood, was (as it were) dipped in the blood thereof, & so gaue vertue vnto that blood to purge sinne, sith that by reason of this vnion it became accounted (as the ^a *Apostle* calls it) *the blood of God*, because it was indeed the ^b *blood of Iesus Christ the Sonne of God, which cleanseth* vs from all sinne. So is Christ (in an Allegorie) the good Samaritane, who voluntarily *iourneyed* from heauen to earth, to cure vs poore, wounded, & robbed soules, from whom the spirituall Theeues had taken away that *rayment* of righteousnesse and holinesse, wherewith Almighty God in the creation adorned vs: he saw vs with a pittifull eye of tender compassion, he came vnto vs by his Incarnation, he *put wine and oyle into our wounds* by a most gracious infusion, he *set vs on his owne beast*, and bare vs on his owne backe by his most bitter passion, he *brought vs to the common linn* of the Church by effectuall vocation, and he departing out of the world by his glorious Ascension, committed vs to the Ministers of the Word with a solemne iniunction, to *take care of vs*, and *tooke out his two pence*, his two Testaments, his two Sacraments, his two great Commandements, his Word and his Sacraments, which are the ordinarie meanes vnto saluation: and finally he promised to recompence the faithfull and carefull Stewards of his house at his *comming againe*, with a large remuneration. He is the ^c *Lambe flaine from the foundation of the world*; ^d *The Lambe of God which taketh away the sinnes of the world*; ^e *The Lambe without spot and without blemish, by whose precious blood we are redeemed*, and ^f *whose blood speaketh better things then the blood of Abel*. In a word, as the Lepers here were healed by his power, so can our spirituall leprosie be cleansed only by his blood. O then the vnspokeable greatnesse of the admirable loue of a most mercifull Sauour and a most compassionate Physicion, who willingly was content (when there

^a *Acts 20. 28.*

^b *1. Iohn 1. 7.*

Reade *Luke*
10. 30. &c.

^c *Reuel. 13. 8.*

^d *Iohn 1. 29.*

^e *1. Pet. 1. 19.*

^f *Heb. 12. 24.*

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a *Esay 53 5.*
1. *Pet. 2. 24.*

b *Iohn 15. 13.*

c *See Rom.*
8. 10.

Christus homo
verus, non homo
merus.

Psal. 116.

d *Reuel. 1. 5, 6.*

e *Peckins in*
locum.

was no other remedie left) to be wounded himselfe that we by his ^a stripes & wounds might be *heal. d.* to lay downe his owne life, and to vnder- goe a most cursed and ignominious death, that we might liue a most blessed and glorious life: to shed his owne heart-bloud, and to suffer the torments of hell, that we might be saued from euerlasting destruction, & enioy the pleasures of heauen. *Greater loue then this hath no man* (saith^b Christ himselfe) *that a man lay down his life for his friends.* No greater loue? Why, blessed Sauour, thou thy selfe didst shew greater loue then this, in dying for vs, not being thy friends, but thy *enemies*, as thy owne ^c Apostle witnesseth. True indeed: it is the highest pitch of mans loue, when one friend layeth downe his life for another; but thou, sweet *Iesus*, being not a meere man, but more then a man, euen God and Man both, didst commend and set forth thy loue beyond the loue that man can shew, in giuing thy selfe vnto the death for vs thy sinfull enemies: thy loue is a transcendent loue, surpassing the greatest degree of the loue of man. Shall not the consideration of this loue (beloued Christians) make vs to bethinke with our selues, and to aske with the Psalmist, *What reward we shall render*, and what fee we shall pay vnto him who out of his free loue vnto vs hath done and suffered so much for vs? Surely, hee expects at our hands the same fee which was paid him by one of the healed Lepers, namely, *That we should returne vnto him, and fall downe before him, and worship him, and giue him thanks.* If we looke into the practise of the Saints of God, we shall finde that they haue euer beene carefull in the performance hercof. When S. *Iohn* had spoken of the ^d *washing from sinnes in the blood* of Christ, he presently interposeth a thanksgiuing, before he had ended his record of the gracious works of Christ for his Church, ^e as it were interrupting himselfe, for the great desire he had to the glorie of God: he would proceed no further till he had giuen thanks; *To him* (saith he) *be glorie and dominion for euer and euer, Amen.* Our sins are a leprosie; and Christ is the Physicion; and his blood is the physicke; and *the washing* of vs from sinnes in his blood, is the making of vs cleane againe by the merit of his sufferings; and thankfulnessse is the fee which with S. *Iohn* we must readily and willingly, and cheerefully giue vnto him that hath healed vs.

So

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So likewise ^a S. Paul speaking of himselfe as of a spirituall Le- ^a 1.Tim. 1. 13.
per, euen a *blasphemer* and a *persecuter*, and considering the ri- ^{14, 15, 16, 17.}
ches of Gods mercy in receiuing him into fauour and pardo-
ning all his sinnes; breakes out forthwith into thankesgiuing,
New vnto the King eternall (saith he) *immortall, inuisible, the on-
ly wise God, be honor and glorie for euer and euer, Amen.* In like
manner doth the ^b Psalmist sing, *Praise the Lord, O my soule, and* ^b Psal. 103. 1,
all that is within me praise his holy name. Praise the Lord, O my ^{2, 3, &c.}
*soule, and forget not all his benefits, which forgineth all thy sinnes,
and healeth all thine infirmitie.* The practice of those seruants
of God must bee our patterne, by them must wee learne to bee
thankfull vnto God, and to expresse our thankfulness by ^c li- ^c 2. Cor. 5. 15.
uing henceforth not to our selues, but vnto him which dyed for vs
and rose againe: and by ^d glorifying him in our body, and in our ^d 1. Cor. 6. 19, 20
spirit, sith that we are not our owne, but his, who bought vs with the
price of his owne blood: and by ^e passing the time of our sojourn- ^e 1. Pet. 1. 17,
here in feare, for as much as we were not redeemed with corruptible ^{18, 19.}
things, as siluer and gold, but with the precious blood of Christ, as of
a Lambe without blemish and without spot. Thus haue we seene,
that we are all infected with the leprosie of sinne, that we are
cleansed only by the blood of Christ, and that wee owe him
thanks for our cleansing, and finally, that we should be careful
to pay him, as did the *one* spoken of in the Text: of whom we
come now more pertinently and more particularly to discourse.

And one of them, &c. Wee reade in the precedent verses of ^{The number}
the cleansing of ten, but we reade in the Text of the returning ^{of the godly}
of *one* alone, to glorifie God and to *giue Iesus thanks*: yet mee ^{is but small.}
thinks this *one* may afford vnto vs two profitable obseruations.
First, That few of many come to Christ; That the wicked doe
in number exceede the good; That the Dragon hath more fol-
lowers then the Lamb; The Deuill more retayners then Christ.
Loe here among ten the Prince of this world is attended on
by *nine*, and the *Prince of peace* but with *one*. Well therefore
might our Sauour call his sheepe ^f *μικρὴν κοίτην*, a little flocke: ^f Luke 12. 31.
well might God by his Prophet terme those whom he had re-
serued to himselfe, in the general corruption among the Iewes,
^g *a small remnant*; ^h *a tenth or tithing part*; as here we see Christ ^g *Esa. 19.*
had no more but the tenth. And well might the Church breake ^h *Esa. 6. 13.*

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- out into a pittifull complaint of her small number, and say,
- a *Micab. 7. 1.* *Woe is me, for I am as when they haue gathered the summer fruits, as the grape-gleanings of the Vintage, there is no cluster to eate.*
- b *Matth. 13. 3.* The *b* Parable of the Sower and the Seede propounded and expounded by our Sau:our, confirmeth the truth of the point obserued: for among much stonie and more thornie, there is but little good ground: Many heare not the Word of the Kingdome, and among the Hearers there are many sorts of bad, and but one good. Wherefore it remayneth vndoubtedly true, that
- c *Matt. 22. 14.* *few are chosen, though many be called.* I grant indeede that if we consider the Church of Christ *per se*, in it selfe, without respect or comparison, its a multitude innumerable, a flocke exceeding great, and they that shall be sau'd, are a number numberlesse: the Scripture saith so much, *Reuel. 7. 9.* *Matth. 8. 11.* *Esay 60. 3, 4.* &c. but if we compare the Church of Christ with the Synagogue of Satan, the good with the bad, the Elect with the Reprobate, them that shall be sau'd, with those that perish; How little is Christs flocke? How few shall be sau'd? Take a familiar instance for the illustration hereof: A thousand is in it selfe a good round number, but being compared with many hundreds of Millions, it seemes almost to be no number at all; so likewise, those that shall be sau'd, are in themselves exceeding many, but compared with the multitude of those that perish, they are indeede exceeding few. I shut vp the iustifying of the obseruation with the speech of our Sau:our, who was the truth it selfe and neuer spake a lye; *d Wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat, but strait is the gate, and narrow is the way which leadeth vnto life, and few there be that finde it.* And so from the explication of the point obserued, I descend to the application of it.
- d *Mat. 7. 13. 14*

Multitude no
true note of
the true
Church.

We see then how well, how ill rather, our Aduersaries the Papists, doe make Multitude a true note and marke of the true Church of Christ: as though that Religion must needs be true, which is professed and embraced by the most. Indee'de where many ioyne in the truth, there is the true Church; but not for the manies sake, but for the truths sake. Is it not a silly kinde of Popish reasoning to say, *We haue a great multitude of Bishops,*
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and Kings, and Cardinals, and Doctors, &c. on our side, and you Protestants haue but one or two Princes, &c. therefore is our Church the true one, and our Religion the sound one? for why, Pagans and Mahometans doe in number farre exceede the Christians: shall we therefore conclude that to be the truth which is professed, embraced, and followed by them? I trow not. Haue there not alwayes beene more Idolaters then orthodox Professors? Did not ^a *Elijah* and some few thousands worship the Lord of ^a *1.Kings.19.* Hosts, when as the most part bowed the knees vnto *Baal*? was not ^b righteous *Noe* with his small number saued, when the rest ^b *1.Pet.2.7.* were disobedient and perished in the waters? were there not ten here cleansed, & but one that returned to giue God thanks? yet I hope a Papist dare not denie, that the greatest of those numbers were the worst, and the smallest the best: wherefore the multitude of Professors is not an argument of the truth of the Religion professed.

Againe, we see, how those men come within the compasse of a iust reproofe, that in matters of beliefe and practice will conforme themselues to the greatest part: and will defend all courses which they affect or vnder-take by the example of a multitude. Our Fathers (say they) were of this Religion, they embraced such and such opinions: the best, and the wisest, and the greatest, and the richest men thinke thus and thus, practise this and that: and why should not we thinke and doe so likewise? Alas, beloued, doe not the more part waike in the broad way that leadeth to destruction? Are we not forbidden to follow ^a *multitude to doe euill*? Is not the smallest number com- ^c *Exod.23.2.* monly the best? if we be transgressors together with others, shall we not be ^d *destroyed together with them*? Shal our torments ^d *Psal.37.38.* be the lesse in hell, if we goe thither with the generalitie, or our ioyes be the lesse in heauen, if we walke thither with a few? no, no; for he deserueth, no lesse punishment that killeth an innocent accompanied with others, then he that doth it alone: and a man endureth no lesse paine if he burne with many, then he should with few. Wherefore it is a corrupt choice if wee haue followed the most rather then the best, and ioyned our selues to the great rather then to the good: for the most may belecue a matter which hath no soundnesse in it, and may follow a course which hath no holinesse in it.

In

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- In a third place we see, what reason we haue to harken vnto
 a *Luke 13. 24.* that counsell and exhortation of our Sauour, ^a *Strive to enter in at the strait gate.* In our iourney towards heauen, we must obserue a right contrarie course from that which we take in our earthly iourneyes: for in our trauailes on earth wee keepe the broad beaten way, but in trauailing to heauen we must walke in the narrowest path. In our iourneyes here, it is good wisdom to goe with the most company; but in iourning to heauen, it is safest and surest to goe with the fewest. Its far better to returne vnto Christ with *one*, then to goe away from him with *many*. Wherefore let vs shake off securitie and carelesnesse, because the greater part shall perish: and the fewer there are that shall be saued, the more ^b *violence let the Kingdome of heauen suffer*, and the greater let the care of vs all be, that we may be some of them. And thus much for the first point.

Christ will bid
 one welcome,
 though hee
 come al alone.

- A second obseruation which I draw from this *One*, that returned to giue Christ thanks, is this: That if but *one* among many shall come vnto Christ, and truly turne to him, euen that one shall be sure to finde a most kinde and gracious welcome. Let *nine* cleansed Lepers refuse to turne backe to giue glorie vnto God, yet if the *tenth* shall come, Christ will entertayne him louingly. If there be but one righteous ^c *Noe* amongst them of the old world: but one iust ^d *Lot* amongst all the Sodomites: but one faithfull ^e *Rahab* amongst the inhabitants of Iericho: but one good *Ioseph* in Egypt: but one good ^f *Obadiab* in all *Ahab*s Court: but one ^g *Elias* a Prophet of the Lord, amongst *four hundred and fiftie* prophets of *Baal*: but one ^h *Michaiab* amongst *four hundred* flattering prophets: but one ⁱ *Nicodemus* amongst all them that sate in counsell against Christ: yet will God alwayes haue regard to that one; and will surely prouide and take care for him. There is *ioy* (saith our ^k Sauour) *in the presence of the Angels of God*, euen for but *one sinner that repenteth and conuerteth*.

The euill fashion of the world, must not keepe vs back from doing good.

This second obseruation serueth for a twofold vse: First, to condemne such as keepe themselues backe from the performance of good dueties, because the flat contrarie is practised by the most part of men. I could be content to bestow my Benefices freely (saith a Patrone) but I see the common course
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and guife of Patrons is to make the moft of them, & why fhould I only put away mine for nothing? I will therefore take what is offered me by fuch a man, and buy my felfe three or foure faire fuites to braue it out with the beft at the Affifes. I could finde in my heart (faith a luke-warme Profeflor) to fanctifie the Sabbath, to heare and repeate Sermons, to pray with my Familie, to put no money to Vfurie, to reftore the things I haue wrongfully gotten, to fpeake the truth, and not to coozen my Neighbour, &c. but I fee the fafhion of the world is otherwife, and I am loth to goe alone. Alas, alas, beloued, fhall Chrift inuite vs fo louingly to *come vnto him*, and will hee bid vs heartily *a* *Matt. 11. 28* welcome though we come alone, and yet fhall we abfent our felues becaufe other men will not goe with vs? O let not the cuftome of the world in praftifing wickedneffe, detayne vs any longer from comming vnto Chrift, and following of goodneffe!

In a fecond place this Doctrin ferueth for a fingular confo-
lation vnto the children of God. who fometimes perhaps may
be difcouraged, becaufe they walke (as it were) in vtroden
paths, and feeme (as *b Elias* thought himfelfe) to be *left alone*, *b* *1. Kings 19.*
hauing many difswaders and few encouragers, many labouring
to pull them backward, and few prouoking constantly to goe
forward: let them comfort themfelues with this, that they fhall
be welcomed by Chrift, though they come all alone vnto him.
Let fuch cheere vp their drooping hearts, with that comfort-
able fpeech of our Sauour, *c Him that commeth to me, I caft not* *c* *Iohn 6. 37.*
away. Obferue it well, that Chrift faith not in the plural num-
ber, *Them that come to me*, as if he would accept of none but
fuch as come with compaie; but in the fingular, *Him that*
commeth, as noting that he will welcome euen one that comes
alone. Wherefore though wee fee the moft part of the world
to goe backe from Chrift; yet if the queftion be put to vs as it
was to the *d* *twelue*, *Will yee alfo goe away?* let vs fay with *S. d* *Iohn 6. 67, 68*
Peter, *Lord, to whom fhall we goe? thou haft the words of eternall*
life, therefore though all men forfake thee, yet will I neuer
leue thee. And let our refolution be the fame that *Iofhuaes*
was, *e What gods fo euer other men ferue, yet I and my houfe will* *e* *Iofh. 24. 15.*
ferue the Lord. Let others follow what lewd courfes fo euer
they

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they will, yet will I continue on in a gracious course, and then I shall be sure of a glorious end. Finally, let vs reiole thus with the Leper in the Text, Let my nine companions be vngratefull vnto him that hath healed them, yet rather then I will proue vnthankefull too, I will leaue them all, and turne backe alone to *praise God, and giue him thanks.* And thus much for the second point. It followes in the Text.

And he was a Samaritane.] In those wordes the Euangelist doth ^ataxe the detestable vnthankfulnessse of the rest that were healed, by comparing one with nine, and a Samaritane with a Iew. For hereby is their horrible ingratitude aggrauated, that they being nine, and this but one; they being Iewes, and this a Samaritane; yet he alone performed the dutie which he owed for his cleansing.

^a Caluin. &
Iansen. in loc.

The Religion
of the meaner
aggrauates
the prophane-
nesse of the
greater sort.

^b Matth. 12.
41, 42.

Hence I oblerue this point of Doctrin, That the Religion and holinessse of the meaner & more ignorant sort, aggrauates the prophanenesse and lewdnesse of the greater and more learned sort. As here, the thankfulnessse of one Samaritane, serues to make the vnthankfulnessse of nine Iewes the greater and more odious. *So shall the men of Nimue* (as our ^bSauour said) *and the Queen of the South rise vp in iudgement against the Scribes and Pharisees, and* (by their example) *condemne them,* because they (who neuer heard of the true God) *repented at the preaching of Ionas; and shee* (who was not brought vp in the schoole of Christ) *came from the utmost parts of the earth, to heare the wisdom of Salomon;* but the Scribes and Pharisees and people of the Iewes, repented not at the preaching of Christ; who was *greater then Ionas,* and refused to heare him who was the chiefe Doctor, the Prince of Prophets, and greater then Salomon. And so doth the ^cApostle say, that the *uncircumcision which is by nature, if it keepe the Law, shall iudge* (that is, condemne) *those which by the letter and circumcision are transgressors of the Law.* I finde also that the Apostles and Saints are said in ^dScripture to be those, that *shall sit vpon Thrones, iudging the twelue Tribes of Israel, and the whole world;* not onely because they are members of Christ the Iudge, nor onely because they shall approue of the sentence pronounced by Christ, and subscribe to his iudgement; but also (as ^eInterpreters expound it)

^c Rom. 2. 27.

^d Matt. 19. 28.

1. Cor. 6. 2.

^e Vide Caluin.
in 1. Cor. 6. 2. &
Bucannm Loco
38. quest. 8.

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it) because their faith, pietie, feare of God, good conscience, and integritie of life, shall take away all excuse from the wicked; euen as it is ^f said of Noe, that by his faith *he condemned* ^{f Heb. 11.7.} *the world.* So did the faith of the Centurion, who was a Gentile; and the beliefe and repentance of the Publicanes and Harlots, aggrauate the Infidelitie and impenitencie of the people of the Iewes; in that there was ^g found greater faith (euen so great, ^{g Matth. 8. 10.} that Christ as he was man, wondered at it) in the Centurion, then in Israel; and because the ^h Publicanes and the Harlots ^{h Matth. 21. 31, 32.} *blesened Iohn*, but the Priests and Elders, and the people of the Iewes were not moued with repentance afterward, that they might beleue him. This point needes no further prooffe nor any larger amplification.

I beseech you now (Right Honorable, Right Worshipfull, and all dearly beloued Christians) suffer the wordes of exhortation. O let it be the care of you all to out-strip others in goodnesse, as you goe beyond them in greatnesse: to excell others in grace, as you are aboue them in place: to out-runne others in the conscionable practtice of religious duties, as you are farre before them in worldly dignities: and to be richer then others in good workes, as you are richer then they in the goods of the world. Giue not, O giue not Christ iust cause thus to vpbraide and complaine of you, *The Samaritane is better then the Iew, I haue not found so great faith in Israel as in a Centurion*: that is (as I now apply it) the Magistrates whom I haue placed in a high seate, are not so religious as the vulgar sort: I haue not found so much holinesse, such conscionable obedience in the Knights and Gentlemen, as I haue in the painfull Husbandmen: the poore labouring man that liues by his daily worke, he serueth and honoreth me, but the Knights and Gentlemen spend their time in Hunting & Hawking, in Dicing and Carding, in Whoring and Carowing, and haue cast off the yoke of my Commandements from themselves, and will not liue in obedience to my Law: the poore Artificer that hath nothing but his hands to helpe himselfe, hee hath more knowledge, and walketh more vprightly before me, then doth the rich man who hath abundance of wealth, of lands, and li-

They that are greater then others, must strue to be better then others.

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uings in possession: the ignorant people who know not a letter in the Booke, are more zealous and more holy in their conuersion, then the great Scholers and the famous Preachers: the Mechanicall man is a better Christian then the Merchant man: the Major, the Iustices, and the Aldermen, &c. doe not liue so piously, so righteously, so soberly, as the poore Apprentices doe: the Seruing-man doth feare and serue me better then his Master doth, and the Waiting-maide better then her Mistris. O let not Christ (I say once againe) haue cause thus to speake and complaine of you! Let not the poorer, the meaner, and the more vnlearned people take away heauen from you: and those whom you scorne, to haue accounted your equalls, let it be a shame vnto you that they should be your Superiors in the best things, and that you should come behinde them in godlinesse.

A worker of
righteousnesse
is accepted
with Christ, of
what Nation
soeuer he be.

Yet one thing more I obserue from this Samaritane (wherein I must be very brieft, as also in all the rest, because the time will not giue leaue to speake largely of all:) namely this, That those who come to Christ and are workers of righteousness, shall be accepted with him, of what Countrie or condicion soeuer they be. As here wee see that this one which returned to glorifie God, was not reiected of Christ, though he were a Samaritane. The holy Scripture doth in sundrie places confirme the truth of this point: for we reade that ^a *there is no respect of persons with God*, and that *in Christ Iesus* ^b *there is neither Iew nor Grecian, Samaritane nor Scythian; there is neither bond nor free, male nor female*: ^c *but in euery Nation he that feareth God and worketh righteousness, is accepted with him*, as S. Peter tels vs; ^d *and whosoever doth righteously, is borne of him*, as S. Iohn witnesseth. Christ himselfe hath spoken with his own mouth, without exception of Nation, without exception of Age, without exception of Sexe, without exception of Estate, without exception of Degree, without any exception at all, that he ^e *casteth not away any one that commeth vnto him*. Let vs make vse of this point also.

Comfort for
poore Christians.

What a singular consolation doth this Doctrine minister to all those that are truly religious, working righteousness and worshipping the Lord in Spirit and Truth! Suppose that they
be

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be poore, and haue but a small pittance of worldly things: say they be base, and haue no earthly dignities: admit they want that comely proportion of body which others haue, and that externall beautie to make them gracious and louely in the eyes of men: grant that they be despised and nothing esteemed among men: let them be compassed with miseries on euery side: yet may they cheere vp their hearts, and say, Though my outward crosses and afflictions be so many, and though they were a thousand times more, yet doth God esteeme mee neuer the lesse, yet haue I the King of heauen for my Father, Christ Iesus for my Brother, the blessed Angels for my Attendants, and the Kingdome of heauen for my inheritance. Let men contemne me and set me at nought, yet he that reiected not the Samaritane which returned to giue him thanks, will not cast away me which am his seruant.

Moreouer, this Doctrin serueth for an instruction or admonition, to the Great, Noble, Wise, and Wealthy ones of the world. Let not such perswade themselues or beare themselues in hand, that their Greatnesse, their Riches, their Honor, their Possessions, their deepe Learning, or any worldly respect whatsoever, can procure the fauour of God and make them acceptable to him. For vnlesse the Honorable person do honor God; vnlesse they which are termed Right Worshipfull, bee right worshippers of God; vnlesse they which abound in worldly wealth, doe abound in faith, in knowledge, in loue, and in other good graces; vnlesse they *walke before God and be vpright*, a Gen. 17.1. as *Abraham* was commanded to doe; vnlesse they be workers of righteousness, and truely thankefull vnto God as was this Samaritane, surely, howsoeuer they be highly esteemed among men, yet are they abominable in the sight of God.

And thus from shewing you what this cleansed person was, I come to shew you what he did; *viz.* First, *he saw that he was healed*, that is, he considered with himselfe what a great blessing the Lord had bestowed vpon him, in that he was cleansed from his leprosie. Secondly, *He turned backe*. Thirdly, *He praised God with a loud voice*. Fourthly, *He fell downe on his face at Iesus feete*. Fifthly, *He gaue Christ thanks*.

Outward respects make not men acceptable to God.

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What the Samaritane did, is a duction which we ought to performe.

a *1am.1.17.*

b *Psal. 50. 14, 15, 23.*

c *2.Chro.32.35*

Anno 1588.

* Treat. to Mendoza.

Now the practice of this Samaritane is here recorded for our imitation, that wee likewise should not suffer the benefits of God to slip out of our mindes, but should renew the memorie of them by a serious consideration and meditation of the same, that so we may be stirred vp to giue thanks vnto the *Father of lights, from whom euery good giuing, and euery perfect gift commeth downe*, as *S. Iames* speaketh. And surely, more then thanks God expecteth not for the greatest blessings that euer he bestowed: it is his command that wee should *call vpon him in the day of trouble*, and it is his promise that he will deliuer vs; and it is his expectation that we should offer *him praise & glorifie his name*. O then how vnkind are we if we render lesse, when as God requireth no more? *Hezekiab* was a wise King, yet he played but a foolish part, in that *he did not render according to the reward bestowed vpon him*: and what followed vpon his vnthankfulness? *Wrath* (saith the Text) *came vpon him, and vpon Iudab and Ierusalem*. Beloued Christians, there is no Nation or people vnder the Sun, that haue more need to be stirred vp to the performance of this dutie of thankfulness, then the Inhabitants of this our Island, vpon whom God hath heaped so many and so excellent blessings. How hath he magnified his goodnesse towards this whole Land, in the raising vp, and wonderfull preservation of that famous Princeesse of blessed memorie, *Q. Elizabeth*, who was an instrument of much good and happines vnto this Kingdome? Did he not make the Sea in her dayes, to fight against the superstitious Spaniard, so that winde and water overcame that inuincible Armie, prepared for our destruction, and that in such sort, that the Popish relator hereof confessed ingenuously, that God himselfe in that sea-fight shewed himselfe a very Lutherane, and meere Protestant? What miraculous deliuerances hath he wrought for our gracious Soueraigne King *Iames*, from the conspiracie of *Gowrie*, and from that bloudie-intended Massacre by Gun-powder? What peace and plentie doth our Land enioy, through the blessing of God? Hath he not also bestowed vpon this nation, the inestimable pearle of his holy and heauenly Word? Is not his glorious Gospell truely, sincerely, & plentifully preached among vs, vnder the peaceable government

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ment of a most religious Prince, so that we may come to Church in peace, and heare in peace, (^b *O happy eyes and eares of ours!*) ^b *Mat. 13. 16,* and returne home in peace; that we may come in our slippers, 17. and sit on our Cushions? Hath not God dispelled from hence the darke mists of Popish superstition, and planted true Religion among vs? Moreouer, that my speech may be somewhat framed to the time; haue not you of this Citie, tasted many of the blessings of God? Are you not met heere in great solemnity at this present, in remembrance of the deliuerance, which God wrought for your Citie, in the dayes of King *Edward* the sixth, from those Rebels who inuaded it, and twice burned the gates thereof, yet could not winne it, because God was on the Cities side, against them who rose vp against it? You can remember the burning of your ^c neighbour-Townes, when as your Citie hath hitherto beene preserued, and your houses and goods haue not beene consumed with fire; the plague hath not for these many yeeres, come neere your dwellings. And besides the abundance of temporall blessings, which you enioy, God hath also stirred vp the hearts of ^d religious men, to bestow a perpetuall maintenance for a preaching-Minister amongst you, that your soules may be fed with the wholesome food of his heauenly Word. Let vs descend yet lower, and weigh with our selues, the great blessings that God hath bestowed vpon vs in particular; he hath giuen vs a being, and to our being hee hath added life, which he hath denied to stones: to our life he hath added sense, which he hath denied to plants: to our sense he hath added reason, which he hath denied to beasts; he hath made vs Christians, not Heathens; Protestants, and not Papists: he hath giuen vs eyes to see withall, when as others are blinde; eares to heare withall, when as others are deafe; tongues to speake withall, when as others are dumbe; feete to walke withall, when as others are lame; health, when as others are in sicknesse; wealth, when as others are in pouertie; meate to eate, and clothes to put on, when as others are pinched with famine and nakednesse; libertie and freedome, when as others are prisoners and in bondage: he hath bestowed graces vpon vs, and the meanes of grace; hee hath giuen vs afflu-

^c *Tiuerton & Columbron.*

^d *Doctor Bodleigh, who was seconded by Master Morigidge.*

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Mat. 11. 20,
21, &c.

rance of our election, and of his loue: In a word, hee hath bestowed vpon vs, whatsoeuer good thing wee enioy, either for soule or bodie; hee hath giuen vs his owne Sonne, the Foundation of all happinesse. And now, what doth the Lord expect at our hands, but that considering how good he hath bene vnto vs, wee should turne vnto him, and with heart and voice, glorifie his holy Name, and (with the Samaritane) fall downe before him, and worship him, and giue him thanks? Wee are most accursed creatures, if we answer not this expectation of God; for then as our Sauour vpbraided the vnthankfull Cities, in which *most of his great workes were done*, and cryed, *Woe vnto them*; and said, that it should be easier at the day of Iudgement, for other Cities, wherein such great workes had not bene done, then for them: so likewise a woe and a turfe hangs ouer our head, if we proue vnthankfull vnto God, and it shall be easier at the day of Iudgement for other Lands, for other Cities, for other men and women, vpon whom God hath not bestowed so many blessings, then for England, then for Exeter, then for vs heere present, who haue receiued so much from God, and yet will not doe so much as to giue him thanks for all. O let vs remember, that there are three great things, which follow one another: 1. *ingentia beneficia*, 2. *ingentia peccata*, 3. *ingentes poena*: great benefits abused doe occasion great sinnes; and great sinnes will pull downe great and heauie iudgements and punishments. And thus much briefly of what the Samaritane did. It followeth in the Text.

[*Are there not ten cleansed? &c.*] Here we haue Christs complaint of the ingratitude of Nine, and his approbation of the thankfulness of One. We reade that all the ten Lepers began well, for they all beleued, they all prayed, they all obeyed Christ; but their end was not answerable, for nine of them acknowledged not the benefit of God in their cleansing, and but One only was thankefull, and continued faithfull vnto the end.

Hence we learne, That the proceedings and endings of many men are vnlike their beginnings; as here the Lepers, while they had their grievous disease, came vnto Christ and prayed him to haue mercy on them, but when their turnes were serued, they

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they forgot and refused to giue him thanks that had healed them. Not vnlike many in these dayes, who in the time of sicknesse are readie to pray vnto God, and to promise better obedience if it would please the Lord to restore their health againe; but when God hath granted what they desired, they forget to render (as *Hezekiah* also did) according to the benefit bestowed vpon them, ^a *Returning with the Dogge to their owne vomit*, and with the Sow that was washed, to their wallowing in the mire, so that the latter end is worse with them then the beginning. But surely, it had beene better for men neuer to haue receiued, then not to haue rendred; neuer to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy Commandements of God. 2.Chron.32. 29.
a 2.Pet. 2. 20,
21, 22.

Wherefore (beloued Christians) let vs be exhorted and excited constantly to goe on and perseuere vnto the end, knowing that it is not sufficient to begin to runne well, and to faint in the midst of the race, to ^b *put our hand to the plough*, and afterward to *looke backe*, as our Sauiour speaketh. It is he that endureth to the end which shall be saued, as the Samaritane here who continued thankefull, heard to his great comfort from Christ; that together with the healing of his body, he had also obtayned the cleansing and saluation of his soule. I conclude therefore with the exhortation of the Apostle, *Let vs not* b Luke 9. 62.
Gal. 6. 9.
be wearie in well doing: for in due season we shall reape, if we faint not.

Blessed Lord, without whom we can neither begin nor continue in well doing, enable vs to doe what thou hast commanded, that we may be sure to finde what thou hast promised, euen peace of conscience in this life, and endlesse happinesse in that which is to come, through Iesus Christ our only Sauiour: To whom with thee, O Father, and the blessed Spirit, be honor, and glorie, and dominion, and thanksgiving, henceforth and for euermore, *Amin.*

Laus Christo nescia finis.